# A VINDICATION OF THE Historiographer OF THE UNIVERSITY of *OXFORD*, AND HIS WORKS, FROM

The Reproaches of the Lord Bishop of *Salisbury*, in his LETTER to the Lord Bishop of *Coventry* and *Litchfield*, concerning a Book lately Published, called, *A Specimen of some Errors and Defects in* the History of the Reformation of the *Church of England*, by *Anthony Hurmer*.

Written by *E. D.*

To which is added the *Historiographer*'s Answer to certain Animadversions made in the before-mention'd *History of the Reformation*, to that part of *Historia & Antiquitates Universitatis* Oxon, which Treats of the Divorce of Queen *Catherine* from King *Henry* the Eighth.

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# A VINDICATION OF THE Bibliographer OF THE UNIVERSITY of OXFORD, AND HIS WORKS, FROM

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# A VINDICATION OF THE Historiographer OF The University of *OXFORD*, And his Works, &c.

THE Preface to the First Volume of *Athenæ Oxonienses*, (now an Eminent Proficient in the Common Law,) saith, First, "It is "well known, that the Author "of that Work hath through the whole course "of his Life declined the pursuit of any pri- "vate interest, or advantage, and hath only, "according to his Abilities, endeavoured to "promote the Honour and Glory of that Nati- "on wherein he had been Born, and more espe- "cially

" cially of that Univerſity wherein he was E-
" ducated. His Early Application, or as ſome
" call it, his Natural Propenſity to Hiſtories and
" Antiquities, made him more fit to ſerve his
" Country in that, than in any other Study ;
" and that part of Antiquity which was moſt
" uſeful in it ſelf, and which yet lay moſt neg-
" lected, became the immediate object of his
" Care, as that which not only deſerved, but
" required and wanted the greateſt Indu-
" ſtry.

The Firſt product of his Labours and gene-rous Studies was, *The Hiſtory and Antiquities of the Univerſity of* Oxford, which being by him wrote in *Engliſh* in his Juvenile Years, it pleaſed the Chief Heads of the ſaid Univerſity to have it put into *Latin*, that the Learned World might know and be acquainted with the Anti-quity, Honour and Glory thereof : Which, had it been done by a *Scribler*, or *poor Writer*, as his Lordſhip of *Salisbury* is pleaſed to Chara-cterize the Author in his *Letter*, p. 9. they would not in the leaſt have taken notice of it ; nor would a certain (*) Writer of Note have ſtiled it Four Years before it was Publiſhed, *Li-ber aureolus plurimo labore nec minori judicio con-fignatus*, &c. It was a Book of Eight Years

(*) Nich. Lloydius *in* Dictionario *Hiſtorico, Geograph. Poet. &c. Edit.* Oxon. *in fol.* 1670. *p.* 593. *col.* 2. *in Voce* Oxon.

Labour,

Labour, and all, or moſt part of it, was Extracted from the very Bowels of Antiquity, as the many Quotations from Records and Manuſcripts in every Page thereof do ſhew. It hath afforded matter for many Eminent Writers, whether Domeſtick, or Foreign, who have made Honourable mention of it, and its Author, as thoſe who are Bookiſh Men (who have frequently ſtiled it, *A Choice Treaſure of Antiquities*,) do know very well.

After it was finiſhed, the Curators of the *Sheldonian* Preſs, namely, Sir *Leoline Jenkins*, Sir *Joſeph Williamſon*, Dr. *John Fell*, (afterwards Biſhop of *Oxon*,) and Dr. *Tomas Tate*, did Dedicate it to His Majeſty King *Charles* the Second, to whom being preſented at *Windſor* in *July*, 1674, by Dr. *Richard Alleſtry* Provoſt of *Eaton* College, His Majeſty was graciouſly pleaſed to accept of it, turn over ſeveral parts thereof, and hold ſome Conference about it with that Learned Doctor, as the Author of it was by his Letters informed. Soon after the Heads of the Univerſity of *Oxon*, agreed, that as many Copies that Coſt Eighty Pounds ſhould be preſented to the great Perſons of the Royal Court, of the Clergy, and of the Law. And afterwards it was preſented, in the Name of the ſaid Univerſity, (1.) To the moſt illuſtrious Prince *John William* Prince of *Neoburg*, when he was Entertained by the Members thereof in the beginning of *June*, 1675. See in the *Faſti*

of

of the Second Volume of *Athenæ Oxon.* p. 871. (2.) To the most Illustrious Prince *Cosmo de Medicis*, the great Duke of *Tuscany*; to whom the said *Hist. & Antiq.* was sent by the Decree of the Venerable Convocation of the Doctors and Masters, held on the Seventh of *October*, 1675, and with it a *Latin* Letter Penn'd by the Publick Orator, wherein a Just and Laudable Character was given of the said Book, as it appears in the Register of the Acts of that Convocation. The said Duke had been entertained by the University of *Oxon*, when he came to see it, and its Glories, in the beginning of *May*, 1669. (3.) To *Charles Maurice le Tellier* Archbishop and Duke of *Rheimes*, when he and other *French* Nobility visited the University. It was presented by the Hands of Doctor *Fell* Bishop of *Oxon*, the 8th of *May*, 1677. (4.) To his Royal Highness *James* Duke of *York*, when he was Entertained by the University in the Month of *May*, 1683. See in the said *Fasti*, p. 823, *&c.* To omit others, must not be forgotten the most Illustrious and Excellent Ld. *Peter Spare Ysee*, Baron of *Cronesberg*, &c. General of the Army of Foot belonging to the King of *Swedland*, and Extraordinary Embassador to the King of *Great Britain*, from the said King of *Swedland*, who had a Copy presented to him by the Heads, tho' not quite finished at the Press, when he was Entertained in *Oxon*, in the Month of *June*, 1674.

Theſe Memoirs are purpoſely ſet down, that the Reader might underſtand what value the chief Members of the moſt Famous Univerſity of *Oxon* had for that Book, which they deemed a fit Preſent for a Prince, and other great Perſons, and that he might ſee that the Author thereof was not a *poor Writer*, or *Scribler*, or one *who had no Reputation to loſe*, as his Lordſhip of *Salisbury* in his Letter before mention'd tells you, *p.* 9, 10.

The ſaid Book, wherein is maintained, by ſeveral valid Arguments, the Antiquity of the Univerſity of *Oxon*, againſt that of *Cambridg*, remains as yet unanſwer'd: Nor is any part of it Animadverted upon, but a Minute part, by Doctor *Gilbert Burnet* in the firſt part of *The Hiſtory of the Reformation of the Church of* England, Printed at *London*, 1679, wherein, *p.* 85, 86. the Author ſpeaking of the Divorce of Queen *Catherine* from King *Henry* the Eighth, makes theſe Animadverſions following on the ſaid part in *Hiſt. & Antiq. Univ. Oxon.* lib 1. p. 256. *a*.

" The Collector of the Antiquities of *Oxford*, " informs us of the uneaſineſs of this matter, " (*the Divorce*,) and of the ſeveral Meſſages " the King ſent before that Inſtrument, (*mean* " *ing the Act, or Decree of the Univerſity, in* " *order to the Divorce*,) could be procured. So " that from the 12*th* of *February*, to the 8*th* of

 *April*,

" *April*, the matter was in Agitation, the Ma-
" ſters of Arts generally oppoſing it, tho' the
" Doctors and Heads were (for the greateſt
" part) for it. But after he has ſet down the
" Inſtrument, he gives ſome Reaſons (upon
" what deſign I cannot eaſily imagine) to ſhew
" that this was extorted by force; and being
" done without the conſent of the Maſters of
" Arts, was of its ſelf void and of no force.
" And, as if it had been an ill thing, he takes
" pains to purge the Univerſity of it, and lay
" it upon the Fears and Corruptions of ſome
" Aſpiring Men of the Univerſity: And with-
" out any proof gives Credit to a Lying Story
" ſet down by *Sanders*, of an Aſſembly called by
" Night, in which the Seal of the Univerſity
" was ſet to the Determination; but it appears
" that he had never ſeen, or conſidered the
" other Inſtrument to which the Univerſity ſet
" their Seal, that was agreed on in Convocati-
" on of all the Doctors and Maſters, as well Re-
" gents as Non-Regents; giving power to theſe
" Doctors and Bachelors of Divinity to deter-
" mine the matter, and to ſet the Seal of the
" Univerſity to their concluſion. The Original
" whereof the Lord *Herbert* ſaw, upon which
" the Perſons ſo deputed had full Authority to
" ſet the Univerſity's Seal to that concluſion;
" perhaps that Inſtrument was not ſo carefully
" preſerved among their Records, or was in
" Queen *Mary*'s Days taken away, which might
" occaſion theſe Miſtakes in their Hiſtorian.

" There

" There seems also another Mistake in the Re-
" lation he gives, for he says, those of *Paris*
" had determined in this matter before it was
" agreed to at *Oxon.* The Printed Decision of
" the *Sorbone* contradicts this, for it bears Date
" the Second of *July*, whereas this was done the
" Ninth of *April*, 1530, &c.

Thus the Church Historian, soon after the Author, or Collector of *the Antiquities of* Oxford, Examining the said Animadversions on that little part of his Book before mention'd, he divided them into several pieces, and made Answer to each, but were not then Printed. The Contents of which, and the Answers follow.

——*But after he hath set down the Instrument, he gives some Reasons*, &c.

The Two first Reasons (if they may be so called) were put in by another hand, and the other were taken by the Author from these Three Books following, *viz.* (1.) From *A Treatise of Marriage*, &c. written by Doctor *Nicholas Harpesfield*, which is a Folio Manuscript, written either in the time of Queen *MARY*, or in the beginning of Queen *ELIZABETH*, and 'tis by him quoted in the place excepted against. (2.) From *The Life of Queen* Catherine, written by *William Forest* in the Reign of Queen *Mary*, and Dedicated to Her. 'Tis also a Manuscript, and written in a fair Character on

Parchment. (3.) From *An Apology for the Government of the Univerſity of* Oxon *againſt King* Henry *the Eighth*, &c. written by a Maſter of Arts in the time of Queen *Elizabeth*. 'Tis a Manuſcript alſo, and hath all the Kings Letters therein, written to the Univerſity about the Queſtion of Marriage and Divorce, with ſeveral paſſages relating to Convocations and Congregations, concerning the ſaid Queſtion.

So now you may ſee, that he did not frame, or give thoſe Reaſons from his own Invention, but from Authors of Credit in the time they Lived.

——(*Upon what deſign I cannot eaſily imagin.*)

There was no deſign at all in the matter, but only for Truth's ſake, which very few in theſe Days will deliver.

——*And, as if it were an ill thing, he takes pains to purge the Univerſity of it*, &c.

It was a very ill thing (as he thought) for a King by his Letters to frighten Perſons out of their Conſciences and Opinions, and to endeavour to force them (as 'twere) to ſay and do what muſt pleaſe him: But foraſmuch as the Maſters would not be frightned, and therefore they were laid aſide, and the matter diſcuſſed and determined by a few Old Doctors, and Bachelors

chelors of Divinity, who would act and say any thing to please the King, lest danger should follow, they ought to be commended for keeping their Consciences sound, and standing up for that which they thought was Equity.

——*And without any Proof gives Credit to a Lying Story set down by* Sanders, *of an Assembly called by Night*, &c.

*Sanders* is not his Author, for he says no such thing in his Book *De Schismate*, of an Assembly called by Night. His Author, for it is the *Apology* before-mention'd, which adds, *That when a Regent of* Balliol-College (whom the Scholars called King *Henry*) *heard that the Commissary* (or Vice-Chancellour) *and his Company were going to dispatch this Night-work, denied the Seal with his Breeches about his Shoulders for want of a Hood.* See in *Hist. & Antiq. Univ.* Oxon. *lib.* 1. *p.* 256. *a.* The Truth is, the Meeting was unseasonable, and all their Actions Clancular, as having been protested against by, and done without the consent of the Regents. And as for *Sanders*, tho' he cannot defend him, yet many things in his Book *De Schismate*, especially those relating to the University of *Oxon*, he finds, from other places, to be true.

——*But it appears, that he had never seen and considered the other Instrument, to which the University set their Seal*, &c.

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The grand Collection, or *Farraga*, which Mr. *Thomas Maſter*, of *New-College*, drew up by the Lord *Herbert*'s appointment, in order to write the *Life of King* Henry *the Eighth*, he had ſeen and peruſed, but could not with all his diligence find that Inſtrument, Act, or Decree of Convocation, neither in the Three great *Folio*'s written by another Hand, containing Materials at large for the writing the ſaid *Life*, neither in any of the Regiſters, Records, or Papers, belonging to the Univerſity: So that for thoſe Reaſons, and becauſe that the Lord *Herbert* ſays, that *it was blurred, and not intended for the King*, and that alſo it was not under Seal (you ſay 'twas) neither paſſed it the Majority of Votes, therefore did he omit it, as not Authentick. Truly he had good ground to think, that it was only drawn up, and not propoſed; for if it had been propoſed, it would have been Regiſtred, there being nothing propoſed either in Convocation, or Congregation, but is Regiſtred, whether denied or not: And the Regiſter of that time is moſt exactly kept, and nothing, as he could perceive, hath been tore out.

——*There ſeems to be another Miſtake in the Relation he gives, for he ſays, thoſe of* Paris *had determined in this matter*, &c.

He ſays it not, for it was ſaid by *M. Warham* Archbiſhop of *Canterbury*, then Chancellour of the

the Univerſity, in his Letters thereunto, *To make what Expedition they could to give in their Anſwer to the King's Queſtion, foraſmuch as* Paris *and* Cambridge *had done it already.* For this matter he Quotes the Book of *Epiſtles* ſent from, and to the Univerſity of *Oxon*, which is a Manuſcript in the Archieves of *Bodley*'s Library, *Epiſt.* 197. Yet he believes the Archbiſhop ſaid thoſe things to haſten the Members of the Convocation of the Univerſity of *Oxon* the more, tho' probably it was not ſo. However he was not bound to take notice of that, but to follow Record as he had found it: And that he doth follow Record throughout his Book, there is not one (as he preſumes) of the Venerable Senate of *Antiquaries*, or *Hiſtoriographers*, can deny it, *&c.*

Thus far the Anſwer to the Animadverſions of the *Church Hiſtorian*, made on a little part of *Hiſt. & Antiq. Univ.* Oxon. Now foraſmuc has the ſaid *Church-Hiſtorian* doth often quote and make uſe of ſeveral Manuſcripts and Records in the *Cottonian* Library, it would be well worth the Curioſity of ſome Perſons, to Enquire why he did not make uſe of a certain Volume in that Library, under *Fauſtina*, *c.* 7. containing Letters ſent from, and Copies of Charters, Privileges, *&c.* of the Univerſity of *Oxon*: In which Letters are ſeveral Matters relating to the Reformation of the ſaid Univerſity by certain Commiſſioners appointed by King *Henry* the

the Eighth, *Anno* 1535. To which may be Anſwered, that there being many Vile things in the ſaid Letters, which tend rather to the Deformation of the ſaid Univerſity, (a Nurſery to ſupply the Church) they would have ſpoiled the ſmooth Current of his *Hiſtory of Reformation:* And if ſo, as ſeveral Curious Perſons have ſuppoſed, it doth, under favour, Argue much Partiality; and he that is Partial, is not fit to be an Hiſtorian. One paſſage, among the reſt, I ſhall here ſet down, written by *Nicholas Layton*, or *Leighton*, one of the Commiſſioners; his Letter Dated the Twelfth of *September*, 1535, and directed to *Thomas Cromwell* Secretary of State, (wherein is mention made of ſome of the mad work they had done relating to the Works of the Famous *Joh. Duns Scotus*,) tells you thus, "We have ſet *Dunce* in *Boccardo*, (*meaning a Priſon in* Oxon *ſo called*,) and "have utterly Baniſhed him *Oxford* for ever, "with all his blind Gloſſes, and is now made a "common Servant to every Man, faſt Nailed "up upon Poſts in all Common Houſes of "Eaſement, *Id quod oculis meis vidi.* And the "Second time we came to *New-College*, after "we had declared their Injunctions, we found "all the great Quadrant-Court full of the "Leaves of *Dunce*, the Winds blowing them "into every Corner, and there we found one "Mr. *Greenfeld*, of *Buckingham-ſhire*, gathering "part of the ſaid Book-Leaves (as he ſaid) "therewith to make him *Scuels*, or *Blaunſheers*,

"to

" to keep the Deer within the Wood, thereby " to have the better Cry with his Hounds, *&c.* Thus, *Thomas Layton*: Which things were moſtly done by Dr. *John London*, another Commiſſioner, at that time Warden of *New-College*, who ſpared not to Abuſe his Founder, College, Univerſity, and his Conſcience, to gain Favour from great Perſons, and Wealth into his Purſe.

If ſo be the ſaid Commiſſioners had ſuch diſreſpect for that moſt famous Author *J. Duns*, who was ſo much admired by our Predeceſſors, and ſo difficult to be underſtood, that the Doctors of thoſe times, namely Dr. *William Roper*, Dr. *John Kynton*, Dr. *William Mowſe*, &c. profeſſed, that in Twenty Eight Years Study, they could not underſtand him rightly, ( as *John Bale*, an inveterate Enemy to that Author, and *Romaniſts*, (*) reports, ) what then had they for others of inferiour Note? Truly, I have very good reaſon to think, that the ſaid Commiſſioners made ſad Havock in the Univerſity at that time, and were not wanting, upon all occaſions, to give an ill Report of Learning, and Learned Men. So it was, that what the Wiſdom of former times did Advance, and Cry up, the Peeviſh and Baſe Humour of theſe ( 1535 )

(*) *In his* Myſtery of Iniquity, *&c. Printed at* Geneva, *in* Octavo, *Anno* 1545, *Fol.* vel *Pag.* 26.

did decry and run down, ſuch is the World's Career.

But now let's proceed. It has been a Wonder, that among all the Members of the moſt Famous Univerſity of *Oxon*, who have ſignaliz'd their Learning and Induſtry in all Profeſſions, and almoſt upon all Subjects, never have undertaken the Hiſtory of the Writers thereof, and of Learning, till our *Hiſtoriographer* wrote the *Athenæ* and *Faſti Oxon*, the Firſt Volume of which coming out in 1691, doth make the Second Volume which he has written. It was partly collected from Records, and Regiſters, and ſome of it from the Works of Authors who are therein mention'd. Another part from Books written *pro* and *con*, and what concerns the Death and Burial of Authors, is taken from Epitaphs, Parochial and other Regiſters, or from the *Will*, or *Heralds-Office* at *London*. And laſtly, what is ſaid of ſuch Roman Catholick-Writers, either in that, or the Second Volume, who to enjoy their Religion in Peace and Safety, have fled their Native-Country, is partly taken from the Regiſters of thoſe Colleges and Houſes of Religion beyond the Seas, wherein they have ſettled, and ſpent their time, or from the Epitaphs, or Inſcriptions on their Graves. All which hath been communicated to the Author by Letters from Perſons moſtly unknown to him. Now whereas the Biſhop of *Salisbury* ſaith in his Letter, *p.* 9. *That he hath*

*been*

*been visibly made a Tool by some of the Church of* Rome, *to Reproach all the greatest Men of our Church*; is, under favour, not true, as he himself hath several times protested, and with Zealous Imprecations declared his Innocency of such a matter, so much, that he is ready to make Oath in any Court of Judicature, that he hath not in the least, either by Letter from, or Discourse with, any Roman Catholick, whether Religious, or Laick, been desired, perswaded, or provoked to speak any one thing of, or against, a Writer, or Bishop, or any Person else, of the Protestant Persuasion.

His Lordship, in that Character of the *Historiographer*'s being made a *Tool*, hath seemed much to incline to the vain Reports of some Men, and hath received things too much upon trust: For had he enquired of several Persons in *Oxon* of known Worth and Truth, he would have found him not to be so. But it seems those just Truths which he hath given of Trimmers and Temporizers relishes not with many Men of this Age.

Furthermore also, whereas his Lordship doth alledg, *That he hath laid together all that the Malice of Missionaries could furnish him with, to Blemish the Work of one of the greatest Men of our Church, Bishop* Jewell; is, under favour, a mistake, for he laid them not, but *R Parsons* the Jesuit, whom he Quotes for what he says:

And if any thing be ill ſaid of that Biſhop, thoſe of *Parſons* his Party are to Anſwer for it, while in the mean time the Author of the *Athenæ Oxon* is ſo far from ſpeaking ill of that Worthy and Learned Biſhop, that he tells you in that Book, *That he was one of the greateſt Lights that the Reformed Church of* England *hath produced*; *that for his great Learning and Sufferings he was made Biſhop of* Salisbury *by Queen* Elizabeth; and adds, with *Cambden*, (who was no Miſſionary) *That he was a wonderful, great, and deep Divine, a moſt ſtout and earneſt Maintainer of our Reformed Religion, againſt the Adverſaries of his Learned Books: That he was a Man of ſingular Ingeny, of exquiſit Erudition in* Theologicals, *and of great Piety*, &c. what more can be ſaid? If this is not enough, after an excellent Book written of his Life by the Learned Dr. *Lawrence Humphrey*, I know not what is.

The Truth is, which may be eaſily obſerved by any ordinary Reader (not prejudiced) that the Author of *Athenæ Oxon. hath written* (*) *very impartially, and has related whatſoever he knows, whether good or bad, of thoſe whoſe Lives he writes. The Roman Catholicks are not better uſed by him, than thoſe of the Church of* Eng-

(*) *So in* The Works of the Learned, &c. *London*, 1691. *qu. p.* 5.

land,

land, as may be ſeen in the Lives of many of them in the Firſt Volume, among which are thoſe of *John Bekinſon*, *William Chiadſey*, *Edm. Bonner*, *Thomas Harding*, *Henry Cole*, *Edm. Campian*, *John Nicholls*, *Robert Parſons*, and others, whoſe great Mutability in Religion, (which the Author of *The works of the Learned* calls Hyprocriſie) he ſets down.

The Second Volume of the *Athenæ Oxon*, which makes the Third Volume that the Author hath Publiſhed, was collected as the Firſt, *viz.* From Records, Regiſters, *&c.* In it you'll find a great deal of the Myſtery of Iniquity Acted in that diſmal Rebellion which was commenced by the Puritans, and other Factious People, *Anno* 1642, opened and diſplayed. It ſhews how thoſe Brethren were common Preachers up of Treaſon and Rebellion, and how their Pulpits were Eſteemed by Obſerving Men, the Chairs of Juglers: That Blaſphemies, Profanations, Abſurdities, *&c.* were by them vented every Day in their Extemporary Prayers and Sermons, to the great blinding and miſleading of the People. It ſhews how the Men of thoſe times did turn themſelves, and overturn all things, meerly for private Intereſt and Gain. It ſhews alſo the Inſtability of others, who then Swore and Forſwore for their own Ends, made Religion a Stalking-Horſe, and of Sacred Oaths, no more than common Knights of the Poſt.

There

Therein you'll find many paſſages relating to the Life and Actions of that Bleſſed Martyr King *Charles* the Firſt, eſpecially for the Two laſt Years of his Reign, which were never before Publiſhed, and the Intriegues of many of the Leading Men on the Rebels ſide, that were carried on, in bringing that Pious Prince to the Block. Therein you'll find great and generous Senſe of Loyalty in the Author, and from his Pen Juſt and Impartial Characters of the True and Suffering Sons of the Church of *England*; as alſo the Impartial Relations of ſuch as were not ſo, moſtly taken from their own Books and Sermons, or Pamphlets written by the Brethren, or Royal Party. You'll alſo find therein the Juſt Characters of many of the Nobility and Gentry that adhered to the ſaid King when he was at *Oxon*, and what not of Hiſtory that relates to that moſt Wicked and Barbarous Rebellion before-mention'd? You'll alſo find therein many bold and undeniable Truths, which treading too cloſe on the heels of Time, ſeveral Perſons (whoſe Relations had been Actors in, or ſubmitters to the Men in the ſaid unparallel'd Rebellion,) have endeavoured to make them Abuſes and Libels, thereby to bring the Author into trouble.

Both the Volumes of the *Athenæ* and *Faſti Oxon*, (which his Lordſhip of *Salisbury* calls a *deſpicable Book*) are moſt exactly written according to time; and the Author has been ſo punctual,

punctual, that the very Day, and ſometimes the Hour of a thing done, or of the Death of a Writer, or Biſhop, is ſet down; and all compacted in ſo good and exact a Method, that nothing of that Nature can poſſibly be done better: And therefore why his Lordſhip of *Saliſbury* ſhould ſay, *That he has thrown together a Tumultuary mixture of Stuff and Tattle*, none in *Oxon* can imagin it, or in the leaſt judge where that *Stuff and Tattle* ſhould be lodged. Both the ſaid Volumes will, without doubt, be of great uſe to all Perſons of Literature, but particularly to ſuch as apply themſelves to Hiſtory, or Politicks, whom it concerns every Moment to know what kind of Men were the Authors of thoſe Books they Read. Neither is that knowledg unneceſſary to all that Study; for as the Writing of Authors may be ſaid *to be the Picture of the Mind*, ſo to know their Life, Religion, and moſt remarkable Actions, muſt needs be *a great help towards judging rightly of their Sentiments*. This being an infallible Truth, it has been a wonder to many, why his Lordſhip of *Salisbury*, who hath written many Lives (and many more) of Eminent Men, and ſeems to have a peculiar Genius that way, ſhould now endeavour to run down the *Athenæ* and *Faſti Oxon*, which conſiſts all, or moſt, of Lives and Characters, and make it a *deſpicable Book*, and the Author a *Scribler*, &c.

As

As for that paſſage in Mr. *W. Fulman*, in the Second Volume of *Athenæ*, p. 625, that his *Corrections of, and Obſervations on, the Firſt part of* The Hiſtory of the Reformation of the Church of *England, were ſome omitted, and others curtail'd*, &c. The Author had from Mr. *Fulman* himſelf, who related it ſeveral times with reluctancy before him, and ſome of his Collegiats of *Chriſt-Church-College*, and ſeemed to Condole his Misfortune, that his Labours and Lucubrations could not ſtand according to his Mind, deſiring withal, that as the ſaid Author had done (*) him right, as to the Collecting of the Works of King *Charles* the Firſt, and obtaining Materials for the Writing of that King's Life ( the Glory of which, Dr. *Richard Perinchief* carried away, ) ſo he would be pleaſed to do him right in the Work ( *Athenæ Oxon* ) that he was then Meditating, to let the World know of *the omitting and curtailing of many of the ſaid Obſervations.* All which, he according to a promiſe then made, hath performed, and thereby done right to the Memory of his deceaſed Friend : Which being Juſt and Equitable, and not unbecoming an Hiſtorian, his Lordſhip of *Salisbury* needed not *to expect to ſee a Writer of his* ( Anthony Harmer's ) *Rank deſcend ſo low to Cite ſuch a Scribler, eſpecially*

(*) *See* Hiſt. & Antiq. Univ. Oxon, *lib.* 2. *p.* 243. *See alſo in* Athenæ Oxon, *Vol.* 2. *p.* 625.

*upon*

*upon ſuch an occaſion*, &c. Had it not been for Mr. *Harmer*'s reference to a paſſage in the Second Volume of the *Athenæ Oxon.* the Character of a *Scribler*, and other moſt terrible things of the *Hiſtoriographer*, would not have been mention'd; but ſomething muſt be ſaid, let it be never ſo unjuſt, leſt an Anſwer ſhould be deficient, *Et hinc Lachrymæ.*

I cannot but reflect on that ſort of Creature, who when for their Snarling and Barking, a Stone or a Stick is thrown at them, they turn Tail to him that threw it, and fall with Teeth, and Grins upon the poor Inſtrument of Correction. With Reverence be it ſpoken, there is a great likeneſs in the preſent Caſe. Mr. *Harmer* being a little offended with the Noiſe made by the Writer of *The Hiſtory of Reformation*, thought fit to caſt at him a paſſage out of *Athenæ Oxon.* Vol. 2. p. 625. Upon this the Author of that Hiſtory turns away from the Objecter, and falls upon the Book ſo Objected to him, with ſo much Fury, that if the Book had been burned, it had been better uſed. But pray where's the Ingenuity of this Method of Defence? Would any Court of Equity allow, that when a Perſon ſtands Convicted of a Crime by this or that Evidence, he ſhall not inſiſt upon diſproof of the Teſtimony, but fall upon the Witneſs, and call him Fool and Knave, becauſe he dared to prove him guilty? If the Writer of this *Vindication had treated Mr.*

Harmer *with ſome Scorn and Contempt, it had not affrighted him, nor deterr'd him from enquiring further into the truth* (*) *of things.* And therefore it ſeems when he foreſaw his Scorn and Contempt would be thrown away upon the ſaid Mr. *Harmer*, he was reſolv'd to caſt it all upon the By-ſtander, the Author of *Athenæ Oxon.* And it was wiſely done, not to provoke the Man that wore the Sword, but to turn the Affront upon the Naked Paſſenger. And he has effectually done it upon one, who can digeſt a Rude thing, and equally neglect Greatneſs and Paſſion.

The next matter that his Lordſhip of *Saliſbury* takes notice of, is, *His Barbarous attacking the Memory of his Predeceſſor Biſhop* Ward, *who was in ſo many reſpects one of the greateſt Men of his Age*, &c. What his Lordſhip means by *Barbarous attacking*, is, no doubt, in his ſenſe *Abuſing*, or *Reporting Falſe things of him.* If ſo, then let the Reader know that what is ſaid, being taken from Regiſter and Obſervation, is as clear as the Sun at Noon: But I ſee Truth muſt not be ſpoke at all times. Had his Lordſhip known Dr. *Ward* before His Majeſties Reſtauration, he would have been of another Mind; but his knowledg of him, was not, I preſume, till after he was a Biſhop, when then,

(*) *Preface to the* Specimen of Errours, *&c. p.* 7.

and

and to the time of his Death, he was esteemed a Good and Excellent Man. The Truth is, he was a Man of Parts, and a great Royalist for a time; but when he saw that King *Charles* the First was beheaded, and Monarchy never in a possibility of returning again, then did he change his Orthodox Principles, submit to the Men then in power, and Eat the Bread of Two Royalists, (that had been Ejected,) successively. And tho' his Friends say, that he never took the Oath called the *Engagement*, yet it appears that he did so in the Register belonging to the Committee for the Reformation of the University of *Oxon*, as I was many Years since informed by the Clerk belonging to that Committee.

What his Life and Conversation was, while he Lived in *Oxon*, the poor Remnant of the Royalists that then remained there, would have told you, who usually said, *That had not Dr.* Ward *degenerated from their Principles of Loyalty, he would not have lashed out into several Immoralities*, &c. for the doing of which, he also lost the Opinion that the then Saints in the University had of him.

And now to conclude, I shall leave with you the Character of the Author of the *Athenæ Oxon.* which is at the end of the Epistle to the Reader, (of which but few were Printed,) set

before the First Volume of the said *Athenæ* running thus, "The Reader is desired to know, "that this *Herculean* Labour had been more proper for a Head, or Fellow of a College, or "for a Publick Professor, or Officer of the "most Noble University of *Oxon*, to have undertaken, than the Author, who never enjoyed any Place or Office therein, or can justly say, that he hath Eaten the Bread of any "Founder. Also, that it had been a great deal "more fit for one who pretends to be a *Virtuoso*, and to know all Men, and all things "that are Transacted: Or for one who frequents much Society, where the Characters of "Men and their Works are frequently discussed; but the Author, alas, is so far from frequenting such Company, that he is as 'twere "Dead to the World, and utterly unknown in "Person to the generality of Scholars in *Oxon*. "He is likewise so great an Admirer of a Solitary and Retired Life, that he frequents no Assemblies of the said University, hath no Companion in Bed, or at Board, in his Studies, "Walks, or Journeys, nor holds Communication with any, unless with some, and those very few, of Generous and Noble Spirits, that "have in some measure been promoters and encouragers of this Work: And indeed all "things considered, he is but a degree different "from an Ascetick, as spending all or most of "his time, whether by Day or Night, in Reading, Writing, or Divine Contemplation.

"How-

" However, he presumes, that the less his Com-
" pany and Acquaintance is, the more Impar-
" tial his Endeavours will appear to the Ingeni-
" ous and Learned, to whose Judgments only
" he submits them, and himself.

To which I shall add what I know besides of the same Author, *viz.* That he did never in heat and forwardness meddle with a Subject, to which he was not prepar'd by Education, and a due Method of Studies: That he never Wrote to oblige a Rising Party, or to insinuate into the disposers of Preferment; but has been content with his Station, and aimed at no end but Truth: That he never took up with the Transcript of Records, where the Originals might be consulted: Nor made use of others Eyes, when his own could serve: That he never Wrote in Post with his Body and his Thoughts in a hurry, but in a fix'd Abode, and with a deliberate Pen: That he never conceal'd an Ungrateful Truth, nor flourish'd over a Weak Place, but in sincerity of Meaning and Expression has thought an Historian should be a Man of Conscience: That he has never had a Patron to oblige, or forget, but has been a free and independent Writer: And in a Word, that he confesses there may be some Mistakes in Modern Things and Persons, when he could have no Evidence but from the information of living Friends, or perhaps Enemies: But he is confident, that where Records are cited, and where

where Authentick Evidence could possibly be had, there he has been Punctual and Exact. And therefore he defies *Auth. Hermes* to Write any one *Specimen* of Errours and Defects in his History; or if he can find out Eighty Nine, or One Hundred, gross Mistakes, yet he should not value his Threats of further Exposing him, and his Writings.

FINIS.